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


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


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THE GOD-NAME



By J. DYNELEY PRINCE









In *CT*, XXXII, pl. 6, No. 103353 and No. 103354, there appear two inscriptions of Gimil-Sin which throw light on the hitherto unread god-name which in these documents occurs in the following connection.

- | | |
|--|--|
| 1.   | 1.   |
| To the god X | |
| 2. NER-GAL (IK) AN-NA | 2. NER-GAL (IK) AN-NA |
| the mighty one of heaven | |
| 3. DUMU KI-ÁG | 3. DUMU KI-ÁG |
| the beloved child | |
| 4. <i>d</i> NINNI | 4. <i>d</i> NINNI |
| of Ninni | |
| 5. AD-DA-NI-IR | 5. AD-DA-NI-IR |
| (to) his father | |
| 6. <i>d</i> šU- <i>d</i> EN-LIL ¹ | 6. <i>d</i> šU- <i>d</i> EN-LIL |
| Gimil-Sin | |
| 7. LUGAL LIG-GA | (lines 7-8 mutilated) |
| the mighty king | |
| 8. LUGAL URU (ŠEŠ) -UM-KI-MA | |
| the king of Ur | |
| 9. LUGAL <i>d</i> UB-DA TAB-TAB-BA-GE | |
| (KIT) | |
| the king of the four regions | |
| 10. E (BIT) šAG (LIB) -GÍ PAD-DA | |
| the temple which his heart named | |
| 11. E (BIT) KI-ÁG-GÁ-NI | |
| his beloved temple | |
| 12. NAM-TI-LA-NI-ŠU (KU) | |
| for his life | |
| 13. MU-NA-RU (KAK) | |
| he built. | |





In other words, Gimil-Sin, king of Ur, (*ca.* 2200, B.C.) represents this god   as his tutelary deity. The god-sign  

















¹ The kings of the IVth Dynasty of Ur call themselves gods; cf., besides, Gimil-Sin, Dungi, Bur-Sin, and Ide-Sin.

is a gunated square (KIL) containing the eye-ideogram IGI. What is undoubtedly a variant of the same combination is given as the name of the god of GIŠ-UX (=the modern Djokha²) by Lugal-zaggizi who calls himself URU KI-ÁG   -GE (KIT) 'the beloved servant of X' (*OBI*, No. 87, II, 40) and also by Entemena who associated the god X with Nin-girsu (*Dec. ep. Cône* XLVII, 1, 6). In these latter passages, however, the containing square (KIL) is not gunated, but the sign consists of a square (KIL), enclosing a gunated eye-ideogram (*REC*, 458). It is clear, therefore, that the force of the gunation is applicable to the inclosed eye rather than to the inclosing square (KIL), which must be regarded as the vehicle used merely to set forth the ideographic denominator as is the case with numerous instances of ideograms inclosed in KIL (cf. Br. 10256 ff.). According to *REC*, 101, this gunated IGI = the IGI-GUNU sign, Br. 7008, and also the SÍG-sign, Br. 7374, with the values IGI; SÍ; SIG and SIG respectively. Miss Ogden (*Gunu-Signs*, pp. 19-20), following Hommel (*Grundriss*, p. 354), supposes that the god-name under discussion indicated the grain-goddess Nidaba (Nisaba) who is mentioned by Lugal-zaggizi in the inscription as one of his chief patronesses. He also calls himself (*Königsinschriften*, 154, 8; 12): GAL MAX NIDABA-KA 'the exalted one of N.'

While it is perfectly true that the gunated IGI, Br. 7008, and the SÍG-variant, Br. 7374, mean arâqu 'be green, fresh' (*MSL*, p. 288) and hence in such an equation, may be assigned with Hommel to the plant-group GI and ŠE (*Hieroglyphischer Ursprung der Keilschriftzeichen*), it nevertheless appears impossible to identify the archaic   and   with Nidaba, who was an agricultural goddess local in Uruk, the sister of Ninâ (Gudea Cylinder A, 5. 25; *Königsinschr.* 94), similar in function to the agricultural Ningirsu-Ninib, but decidedly not a male deity. The association of   with Ningirsu in the Entemena passage (*Dec. ep.*, XLVIII, *Cône*, I. 6) might also give color to such a connection. In our texts, however (*CT*, XXXII, No. 103353; No. 103354), the allusion is plainly to a male deity, as Gimil-Sin calls   his

² Djokha is west of Wasit-el-Ḥai and north of Shirpurla. The form Djokha is, I believe, nothing more than a corruption of the ancient form Giš-ux, often wrongly read Giš-ban, as, for example, Heuzey, *Rec. de Travaux*, XIX, p. 63. Giš-ux was under a dynasty of p a t e s i s and subject to the suzerainty of Ur (Radau, *History*, s.v. "Gishban").











father (AD-DA-NI), so that   is clearly, I think, not the goddess Nidaba. The probability is that the gunated IGI, equivalent to the interior sign of   means primarily 'eye' and that the value SIG=arâqu, 'be green, fresh,' was assigned to it only by association with the phonetic šī=ŠI=Sum. IGI, 'eye.' Miss Ogden (*op. cit.*) cites the IGI-GUNU which appears inside of BI (Eannatum, *Dec. ep.*, XLII, col. 22, and *ep.*, XXXVIII, D i, col. i, 34) as a further evidence of the grain-idea for IGI=šī. I now reject my connection (*MSL*, p. 288) of the meaning arâqu=IGI-GUNU, Br. 7008, with the idea 'eye,' as improbable. The value SI, SIG for this sign, connoting vegetation, might readily have arisen from association with šī=ŠI=the plain ungunated eye-sign, which value šī actually occurs equated with napištu, 'life,' Br. 9279. This šī is apparently a variant of the frequent zi=napištu, 'life,' and is probably cognate with SI, SIG='vegetation.' The sign ŠI may be read šī as well as IGI in the sense of 'eye,' as is evident from the phonetic contraction ER=EŠ for A-ŠI (r=š; *MSL*, 315).

This argument still leaves the god-signs  ;   unexplained and it is clear that we must seek here a male deity, owing to the pregnant allusion by Gimil-Sin to   as his father, and also a deity who stood in some family relation with the goddess Ninni, as   is called the beloved child of Ninni. Since it appears improbable from the above discussion that the ŠI in  ;   is connected with the idea grain, we are driven to regard ŠI in this combination as indicating eye; sight; vision; i.e.  ;   is the god whose main function is that of sight. This at once suggests the deity *d* Zaq-qar-ra=ilu ša šutti; bêl ša šutti, 'god of dreams; lord of dreams,' *CT*, XVIII, 48, 30*b* (also *BA.*, V, 655: bêl ša šutti). In this function, Zaqqar is evidently equivalent to *d* MA-ŠAR=ilu ša BIR-GIG-MEŠ (=šutti), Br. 6806, who appears as the daughter of Šamaš, II. 58, 13*a*, but as a male deity, V. 70, 1, 9; 15.

This god-name Zaq-qar has a variant in meaning in the noun AN-ZAQ-QAR=dimtu 'pillar, pinnacle' (*passim*). Bruno Meissner (*ZDMG*, LVIII, p. 249) cites the passage: ištu AN-ZAQ-QAR-ki (=ištu dimtim) i-na-du-ni-ši-na-ti 'they cast them [fem.] down from the pinnacle.' The probability is that this form ZAQ-QAR

is a Semitic loanword in Sumerian suggested by the Semitic *zaqru* 'lofty, high,' from which comes *ziquqratu* 'height, pinnacle,' and that ZAQ-QAR is, therefore, used in the sense 'tower, pinnacle' as indicated above. AN-ZAQ-QAR literally means 'heaven-pinnacle.' Zaq-qar was then applied as a god-name in the sense *bêl annâti* 'lord of the heavens,' Br. 11771; M. 9091. *d* Zaqqar was also probably the son of Bêlit (=Ninni of our documents), because the wall built by Samsu-Iluna at Nippur called Dûr-Zaqar 'wall of Zaqar' = 'pinnacled wall' was sacred to Bêlit (cf. Jastrow, *Religion*, 172).

Finally in this connection, the god Zaqqar appears as a messenger of the moon-god Sin (King, *Babylonian Magic*, No. 1, 25), which simply means that he was a variant of the moon-myth.

If the fact be now considered that Zaqqar was the god of dreams, it is highly likely that the signs  ;   were used to denote this deity, as these ideograms indicate sight or vision. Secondly, the god is represented as the child of Ninni. Sin was also a son of Ninni and, as shown above, so probably was Zaqqar his variant. Thirdly, the name Sin, so closely associated with that of Zaqqar appears in the name of the king Gimil-Sin (=the *protégé* of the moon-god) and Gimil-Sin especially calls   his father. The god-name  ;   is, therefore, most probably to be read Zaqqar and to be regarded as one of the subsidiary developments of the moon-cult.